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be hoped that in future editions the authors will see their way to adding a bibliography.

C. P. SANGER.

LONDON.

THE NINETEENTH CENTURY: A DIALOGUE IN UTOPIA. By Havelock Ellis. London: Grant Richards, 1900.

Mr. Ellis' book consists of a number of discursive criticisms, delivered in a tone of calm retrospective contempt, tempered by the conviction that all will come right in the end.

The bar, the press, our present political, educational and drainage systems come in for charges of absurdity; but in the light of the author's lantern the facts illuminated more often wear the air of familiar half-truths than surprising discoveries. Incongruities are often coupled with cleverness and success; but the author has not the incorruptible naïveté of eye of the ironist, nor within him a fierce enough fire of scorn to consume the pile of apologetics which lie round makeshift institutions.

To the young men talking in the pleasant shade of Utopia the nineteenth century appears as an age of blood and tears, of blind energy and "picturesque misery," a hard and hideous age, in which some lived in sluttish luxury; but most led stale, decrepit lives, spent in dreary oscillation between their slavish work and mean homes. The "herd instincts" still flourished; there was no individuality and therefore there were no good thinkers or good artists. Patriotism, pugnacity and other savage virtues still ruled men's relations to each other. "No truly human civilization could possibly arise on a national basis." Besides, "it was never the custom for any country to seek out diligently its wisest men and induce them to undertake the conduct of difficult affairs any pert young scion of the aristocracy or any pushful manufacturer or idle barrister was allowed to direct the fate of a nation." "In the hands of such rulers the finer human impulses might at any moment be swept off the face of the earth, leaving scarcely a trace behind." In the scramble for land and gold the English were especially qualified to succeed, being more tenacious and suspicious than their neighbors. Mr. Ellis quotes the assertion that we conquered India not from motives of ambition or cupidity, but under the suspicion that we were the dupes of the French. Protestantism was naturally the religion of the

progressive Northern peoples, for it encouraged truculent self-assertion. Abroad they found it a convenient cat paw and in individuals it nourished "moral force, which was merely the inherited fighting instinct turned into a social channel," and in its attempts to benefit others usually too officious and obtuse to be useful. Science had not yet come down from the stars to study the physical well-being of man.

In short the men of the nineteenth century were "children in the art of living." They came near destroying the beauty and joy of life—*propter vitam vivendi perdere causas*. "They could not see beauty because they could not see nature." "No better proof exists of the death of art than the inability to make vital buildings," and Mr. Ellis goes on to say that it would be impossible to expect a love of architecture in a people who were ashamed of the naked body. Now, the study of the human body is an excellent lesson in proportion; but is there more truth in his remark than this? It is true perhaps that the only style original to the nineteenth century is the speculating builder's cockney fantasia, the works of refinement being merely learned essays in past periods: but is not this due to comfort being a cheaper ideal than beauty, easier recognized and now easier attained, to circumstances requiring men often to move from one ready-built home to another and to the frequent compulsion of the modern architect to build under artistically impossible conditions, when, for instance, he has to pile a high house upon a show-plate window? Had not Mr. Ellis better have confined himself to the less interesting statement that architecture, as he asserts of science, had lost some of its dignity by becoming the drudge of a commercial age, instead of hinting at some mean morality as the cause? He sums up the nineteenth century by saying that "at that time the race was approaching the problem of the organization of the mechanical side of life." This statement contains for him a pardon and a promise. Men did not know how to use the new results of their ingenuity to their own happiness; but regarded them "simply as a method of enriching capitalists, crushing superfluous populations, and adding to the total ugliness of the world" (p. 148). But earlier in the conversation a glance is thrown on subsequent history. "When once the development of machinery was achieved on its main lines, so that the merely mechanical side of life became almost automatic, an immense amount of energy was released for finer ends, and the instinct of beauty, freed

from the fetters it had worn, naturally revived with increased vigor. But for the moment its suppression was inevitable" (p. 94).

So we are to be saved by machinery after all. No reasons are given showing that invention is likely to reach such a pitch or the knowledge of what is really important to keep better pace with it in future. Perhaps Mr. Ellis does not really believe this himself; for at the end of the dialogue the reader is startled by the statement that "Life has been always perfect," and that "the sum of satisfaction can hardly be greater in one age than it has been in any other." One of the Utopians consistently adds, "There is but a hair's breadth between us and the nineteenth century." This, if it darkens the future for us might have thrown a brighter light on the past for him.

D. MACCARTHY.

LONDON.

PROBLEMS IN EDUCATION. By W. H. Winch, B. A., Inspector of Schools for the London School Board. London: Swan Sonnenschein & Co., 1900.

It is a remarkable fact and one greatly to be regretted that the greater number of books on the Theory and Practice of Education are worthless. Most writers on this subject seem to be singularly devoid either of thought or of the power of clear expression. The result of this is that persons who can discriminate have not patience to read such books, and are inclined to scoff at Theorists on Education, while those earnest students who have had little previous education have their intellects confused and their tastes vitiated by books accepted by them as authorities.

Moreover, writers on education, like writers on Sociology, seem to delight in epitomizing philosophical and scientific theories and in making hasty generalizations as to how these theories can be practically applied to current topics and questions of conduct. Nothing tends to encourage superficiality of thought and mere verbal knowledge more than this does; and these writers, who, like our present author, inveigh against cheap science, would do well to consider whether cheap philosophy is not equally pernicious. "Problems of Education" is no better than the majority of its kind.

In the preface to this book, the author, Mr. Winch, tells us that
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